

# THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 13.]

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, MARCH 26, 1831.]

## THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO. 11, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

### TERMS.

- Two Dollars per annum, payable in advance.
- Agents allowed every sixth copy.
- No subscription will be received for a shorter period than six months.
- All letters and communications must be POST PAID.

### AGENTS.

CHARLES WHIPPLE, *Newburyport, Mass.*  
PHILIP A. BELL, *New-York City.*  
JOSEPH CASSEY, *Philadelphia, Pa.*  
WILLIAM WATKINS, *Baltimore, Md.*

## THE LIBERATOR.

I shall briefly give my opinion of slavery. I know it to be inhuman; I am certain it is unjust: and no honest man can support a trade founded upon principles of injustice and cruelty. We are accused of enthusiasm. Are we then fanatics—are we enthusiasts—because we cry, *Do not rob! Do not murder!* I have ever considered this business as a most unjust and horrible persecution of our fellow creatures: and in whatsoever situation I may ever be; as long as I have a voice to speak, *this question shall never be at an end.*

CHARLES JAMES FOX.

### ADVICE.

To my pertinacious but anonymous adviser I say—*Be patient.* My correspondents are so numerous, and my limits so narrow, that my own dissertations on the subject of slavery have been necessarily excluded. I am willing others should be heard before I speak; my turn will come by and by, and then I will outwrite them all, in quantity, though perhaps not in quality.

Another thing. When the patronage to the Liberator will enable me to devote hours and days, instead of minutes as at present, to the investigation of the subject, there will be less cause of complaint on the part of my adviser.

'I could wish,' he says, in his private communication, 'to see the Liberator such, that every one would approve it who approved its object.' So could I; but I would as soon undertake to M'Adamise the ocean, as to attempt following the crude, indefinite, unstable opinions of those philanthropists to whom he alludes. As to such remarks as these, 'I fear Mr G. is not the person to do much good to the cause or to himself.'—I stand up for Mr G. as much as I can, but some things I cannot defend.—there is more ranting than reasoning in his paper—they are cheap pretexts for doing nothing in behalf of negro emancipation. Why, if words prove anything, the community is inundated with philanthropy—everybody is friendly to the blacks—everybody is opposed to slavery; but, unfortunately, this Mr Everybody is so fastidious and critical in his taste, that he will not co-operate with anybody; he is ready, at all times, to quarrel with the real, active, undaunted friends of the blacks, and to pile up obstructions in their path, but he positively refuses to enlist against slaveholders. O yes! there is an abundance of philanthropy among us: the difficulty is, we have *too much*, instead of *too little* of it. Everybody abominates drunkenness, and applauds temperance; but, paradoxical as it may seem, if we had not so many temperate men, we should not have so many drunkards. *There is nobody to reform* [except the reformers]—here lies the difficulty.

Further. I conceive it no part of my duty, as editor, to prove that the holding of slaves is criminal. I take it for granted that slavery is a crime—a damning crime: therefore my efforts shall be directed to the exposure of those who practise it. As well might I attempt to prove that there is light in the sun, or water in the sea.

My 'sarcastic' upon the character of Judge Brice' were appropriately applied. I know the man—he is not a philanthropist. The public shall not be imposed upon, and men and things shall be called by their right names. I retract nothing—I blot out nothing. My language is exactly such as suits me; it will displease many, I know—to displease them is my intention. If I accuse a man of theft, his anger will kindle in proportion to his guilt; or if he who exercises a tyrant's power, be charged with oppression, he will endeavor to smite me to the earth; nevertheless, I will call a thief—a thief; an oppressor—an oppressor.

Your manner of opposing the Colonization Society seems to me indecorous and unjust.' So says my adviser: the charge sits lightly upon my conscience. My *manner* and *matter*, on that topic, remain to be developed. The honest and benevo-

lent supporters of that pernicious combination, I expect to convince; the dishonest and inhuman, I expect to offend.

And now a parting word to my friendly and unblenching scrutator. I could not oblige you 'by not making any reference' to your criticism. You are, I believe, a sincere friend to the cause and the Liberator. I trust I am sufficiently grateful for your valuable communications at various times. I give you full credit for the disinterestedness of your motives. But here I must advertise, that further advice will be considered intrusive. I do not want it. I want more leisure from manual labor, in order to do justice to the cause—I want a larger periodical, that will enable me and my correspondents to appear before the public without crowding each other; and if you or your friends can give me these, the gift will outweigh in value mountains of admonition.

Other things are wanted, which you and they may carry into operation:

1. A National Anti-Slavery Society, which shall call into being a multitude of auxiliaries, in every part of the country. Its objects—to overthrow, by a systematic effort, slavery in the districts and territories of the United States; to vindicate the rights of the free people of color; to multiply schools for the education of our black population; to scatter tracts, like rain-drops, over the land, filled with startling facts and melting appeals on the subject of negro oppression, and in other ways, to operate upon public opinion; and to turn that tide of charity, which is now lost in the Atlantic, into channels which shall fertilize and beautify our own shores.

2. Anti-Slavery Produce Societies, whose members shall agree to abstain from the use of slave productions, and to give the preference for those which have been raised by free labor. This will strike at the root of slavery.

3. The establishment of anti-slavery presses in every State in the Union, and the employment of Agents to circulate through the country, delivering anti-slavery addresses and forming anti-slavery societies.

A QUESTION. We find the following interrogation in the last number of the Southern Religious Telegraph:

'How long shall companies of vagrant negroes be seen in our streets, in city and country, wandering about—visiting markets and grog-shops—playing at marbles—corrupting one another, and corrupting, too, the white children whose education, on the Sabbath, is entrusted by their thoughtful parents to the hands of slaves?'

REPLY. Just so long as the editor of the Telegraph and his correspondents advocate the propriety of withholding instruction from the free colored and slave population of Richmond. He who endeavors to perpetuate ignorance, should be prepared to meet its disastrous results.

The General Assembly of Ohio have resolved, 'that it is premature and inexpedient to express any opinion whether the appropriation of money by the General Government, in aid of the Colonization Society, be or be not constitutional.'

From the *Genius of Universal Emancipation*.

### THE SLAVE'S APPEAL.

Christian mother, when thy prayer  
Trembles on the twilight air,  
And thou askest God to keep,  
In their waking and their sleep,  
Those whose love is more to thee  
Than the wealth of land or sea,  
Think of those who wildly mourn  
For the loved ones from them torn!

Christian daughter; sister, wife!  
Ye who wear a guarded life—  
Ye whose bliss hangs not, like mine,  
On a tyrant's word or sign,  
Will ye hear, with careless eye,  
Of the wild despairing cry,  
Rising up from human hearts,  
As their latest bliss departs?

Blest ones! whom no hands on earth,  
Dare to wrench from home and hearth,  
Ye whose hearts are sheltered well  
By affection's holy spell,  
Oh forget not those, for whom  
Life is nought but changeless gloom,  
O'er whose days of cheerless sorrow,  
Hope may paint no brighter morrow!

AGNES.

Liberty County, in Georgia, has, according to the late census, 1588 white inhabitants, and 5645 slaves!! We dare say, the slaveholders in that county are very patriotic.

### INSURRECTION.

The following particulars relative to the insurrection at Martinico, were unavoidably excluded from our last number; but they deserve to be recorded. Accounts from the island to the 24th ult. have been received at Salem, at which time every thing was quiet. Many blacks were in prison.

SLAVES AT MARTINIQUE.—Feb. 10.—Ten days ago the tocsin and the drums gave the alarm—the workshops were in full revolt. The blacks were animated with ideas of liberty, and thinking that the measures of the French revolution ought to extend to them, attempted to obtain by force what could not reasonably be granted. In this spirit they rose against their masters. They rose at St Pierre, by sawing down the gibbets during the night, and planting over the gate of the church at the anchorage, a tri-colored flag, bearing the motto *Liberty or Death*. The officers of justice knew not whom to suspect, when two days afterwards, the cane fields of M. de Perinelle being set on fire, left no doubt as to the authors of those conflagrations. Soon, the plantations Dariste, Pecoul, and others in the same quarter, to the number of eleven, became the prey of the flames, and the alarm spread throughout the colony. The Governor set out for St Pierre, and marching towards the fires, to the great surprise of the whites, the incendiaries were found armed with muskets and cutlasses; they however made no very vigorous or skillful use of them, since they killed but two men and wounded a third.

On their own side they had several dead, but it was desired, if possible, to take them alive, with a view of learning from them whatever might interest the whites. Two hundred and sixty negro men and women have been arrested, and are about to take their examination and trial. Their intention, it appears, was to set fire to the whole colony; for while the plantations near St Pierre were yet smoking, two houses in the town were in flames, as well as two plantations at Basse Point and one at Vauclin.

The colony has been placed in a state of siege, and every body, young and old, is enrolled. Every night in town as well as in country, piquets of cavalry and infantry are out and patrolling the plantations.

At present all is quiet, but the precautions will continue for a long time yet. Fortunately, the people of color are in favor of the whites; certain measures adopted by the government, such as the enjoyment of all civil rights! the title of *Monsieur* and of *Mademoiselle*, the liberty allowed the whites of contracting marriages with people of color, the registry in the same book of the births and deaths of the two casts, have created among them a feeling of gratitude which attaches them to the whites. God knows, however, how it will all end.

### FROM LIBERIA.

The success of a colony, and the good conferred upon another land by its establishment, cannot justify the oppression which drives out a people, whether by physical, political, ecclesiastical or moral force, from their own country. To the colonists who are already in Liberia, we wish health and prosperity; and none can feel a deeper interest in their welfare than ourselves. The following items of intelligence from the colony may interest some of our readers.

In addition to our former files (says the New-York Commercial Advertiser) we have received the Liberia Herald to the close of the last year. From the last number we select the following items:

The regular quarterly parade of the militia of this Commonwealth, took place on Saturday.

On Wednesday last, the anniversary of the battle with the natives was celebrated. A procession was formed from the Agency House to the Methodist church, which was escorted by the volunteer companies. Oration by Mr H. Teage.

Recent advices from the interior inform us that a native war is raging at the Marhoo, between King Boatwain and the Bassa people—and that the former had succeeded in capturing many of the latter.

The papers contain numerous advertisements.—We give the following as a sample:

J. R. Dailey, offers for sale in lots to suit purchasers; 20 hhds. Va. tobacco, selected for this market; 50 sacks best Liverpool factory filled salt; 50 boxes yellow soap; 25 boxes sperm candles; 25 bbls. mackerel; 25 kegs nails, assorted sizes; 10 kegs powder; 3 crates assorted earthenware; 1 hhd. pots, skillets, &c.; 3 cases loaf sugar; elegant calicoes, cotton, furniture checks, superior knives and forks, pocket knives, blunts assorted, gun-flints, bolts, padlocks, hinges, bull-eyed lanterns, superior polished scissors, London pins, pound beads and elegant necklaces, round jackets, vests, parasols, fancy cravats, Madras hdkfs. new style, fancy soap, &c. &c.

Monrovia, Dec. 7th, 1830.

Notice.—Mrs C. M. A. M. Lundy intends opening a school on the first Monday in January 1831, at her residence, where she will teach young ladies reading, writing, marking, and working. The number of pupils will be limited to twelve.

She respectfully solicits the patronage of the public, and promises her best exertions to give satisfaction. For terms apply to Mr Shiphard.

C. M. A. M. LUNDY.

Monrovia, Dec. 6, 1830.

Died, in Monrovia, on the 13th Dec. Mrs Arney Devany, (late of Philadelphia,) in the 75th year of

her age, after a short but painful illness, which she bore with christian fortitude and resignation. She was born in Charleston, South Carolina, in which city she lived for many years; witnessed with grief the attack made on that city by Sir Peter Parker, and its surrender afterwards to the British, in May, 1780.

Strange Arrival.—Governor Meehlin has lately purchased from one of our citizens, who has just returned from the Condo country, an *Ourang Outang*, of the female species. She is quite young, and is yet but a baby: has a great liking to her country people, and is rather shy of a person with clothes. She resembles the human person in many particulars; sits up and eats like a child, using her right hand very dextrously, and though but two or three weeks in the colony, is now quite fond of many articles cooked for the table. Her face resembles that of an aged person, with a white beard; her body is covered with long strait black hair; and she walks at present on her hands and feet. The natives however inform us, that when full grown, they walk erect with a stick. One of our citizens, who has travelled considerably in the country, assures us, that two years ago, he saw one crabbing in Junk River with a stick in his hand. He was about five feet high. As incredulous as we have ever been about this animal, our natives since the arrival of this one, have put our credulity to the highest stretch, from the incredible stories which they hand down from one generation to another; and our belief is, that many things, stated by travellers, have been gathered from the natives of the countries, through which they have travelled, and not from actual observation.

We put the following resolutions on record. Six vessels to be despatched all in one year for the colony at Liberia! They may carry away, perhaps, 1000 souls—or the increase of a week! Subtract 1000 from 52,000, (the annual increase,) and how many will remain?

Resolutions of the Board of Managers.—The Board of Managers of the American Colonization Society have considered their course of duty for the present year, and adopted the following resolutions:

Resolved, By the Board of Managers of the American Colonization Society, that encouraged by the kind Providence which has thus far favored our efforts, they will immediately commence arrangements for obtaining the necessary funds, and sending to Liberia within the present year, six vessels, from different ports in the United States, on the first days of May, July, September, November, January, and March. The first vessel shall sail from New York on the first of May; and the second from Baltimore, on the first of July; the third from Philadelphia, on the first of September; and the others from different places, whenever such places shall with the aid of other means at the command of the Society, secure the requisite funds; such places to be designated in due time.

Resolved, That the Society's Agent in Liberia, be directed to ascertain whether settlements can be formed, by Colonists from Liberia, at Grand Bassa, Cape Palmas, or the Island of Bulama; and upon what terms, and in what manner, a sufficient and suitable territory can be obtained at all or either of those places, and what are the peculiar advantages and disadvantages of those situations, and give the earliest information in his power to the Board on these subjects. And that in the discharge of these duties, he may (if circumstances may permit it) associate with himself either of the physicians now in the Colony.

### A TEST OF SINCERITY.

Here is something in good earnest. We copy it from the Western Luminary, printed in Lexington, Kentucky—a religious paper which examines the system of slavery with great plainness and frequency. It is often asserted, that slaveholders are generally desirous to get rid of the evils of slavery, if a suitable method can be adopted for this purpose. We conceive the plan here proposed, to be unobjectionable to all such individuals; and we hope it may unite thousands of them in so laudable an enterprise as the 'emancipation of the coming generation.' Let those citizens, who have made the proposition, liberate the offspring of their slaves, whether others consent to follow the example or not. It is scarcely necessary for us to add, that we believe there are no insurmountable obstacles to the general emancipation of the present generation of slaves. Provided their owners are willing, they may be released without danger.

### PROPOSITION.

Several citizens, slaveholders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but equally convinced of the necessity and practicability of emancipating their future offspring, are desirous that a society be formed for the purpose of investigating and impressing these truths on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system as they would recommend to their fellow citizens for adoption as the law of the land. In this view it is proposed to all slaveholders of every religion, opinion, or country, who are wil-



## COMMUNICATIONS.

For the Liberator.

## THE ABUSE OF LIBERTY.

ling to abolish slavery by the gradual emancipation of the coming generation, and who are willing, as a pledge of their sincerity, to emancipate all slaves born their property hereafter, when they shall severally arrive at an age to be fixed on by compact, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And so soon as the names of fifty slaveholders are obtained, a meeting will be notified for the purpose of forming an institution and organizing the society.

The Luminary of the 9th instant contains the following communication:

## GRADUAL EMANCIPATION.

Mr T. T. Skillman—I have been travelling for some time as you know. I therefore have not read all the late essays in your paper on the subject of slavery. But I this day have read the Essay No. 6, and I heartily approve of the proposal there made. You may set me down as one of the fifty who will with all readiness of mind come into the arrangement. The proposal does not go far enough for me. But it is a maxim with me, if I cannot get people to go as far as I wish them, to go with them as far as they are willing to go, and help them to do all the good they are willing to do, whilst I leave myself free to go as much further as I choose. With joy I say, therefore, you may put me down as one of the fifty.

SAMUEL K. SNEAD.

February 26, 1831.

Office of the Colonization Society,  
WASHINGTON, March 17th.

By the return of the ship Carolinian, the brig Valador, and the schooner Zembuca, from Liberia, despatches have been received from the Colony up to the first of February. The Colonial Agent writes, that on his return to Africa, he found the affairs of the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia during his absence, and that others were in progress; that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention; and that the settlers generally seem resolved to develop the resources of the country. Two of the Colonists, Messrs Francis Taylor and Frederick James were about to depart on an exploring expedition into the interior, and would probably be absent 6 or 8 months. Another of the native Chiefs had placed himself and his people under the protection of the Colony, and two other chiefs were seeking the same benefit, and ready to submit to the laws of the Colony. They deem it a great privilege to be allowed to call themselves Americans. Measures have been taken to establish schools in all the settlements, and the Colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers, and a determination to fulfil, by their industry, enterprise and public spirit, the hopes and expectations of their friends in this country. The change of climate affected more severely than usual, the emigrants by the Carolinian (who had suffered by the measles during their voyage) and about twenty out of the one hundred and six, who had embarked, had died—all the others were in a fair way of recovery. We are pained to be obliged to announce the deaths of the wife and child of the Rev. BENJAMIN RUSH SKINNER, the Baptist Missionary, who took passage in the Carolinian. We rejoice to state, that the Swiss Missionaries are now in the enjoyment of good health. The brig Valador arrived with Dr TODSEN and all the passengers in safety.—Dr TODSEN will reside for the present at Caldwell, to which place the emigrants by the Valador were immediately removed. The conduct of the Captains of the Carolinian and Valador, is spoken of in high terms, and the attentions of the officers of the Colony to their important duties have been unremitted.

Col. Stone, of the New-York Commercial Advertiser, after quoting some items from the Liberia Herald, gives the following flourish:

‘These proceedings speak volumes in favor of the Colonization scheme. It must be considered, that all these people, now in fact independent, citizens, men of property and business, were within the last ten years removed either from bondage, or from stations the most degraded, in the United States.—Here, they were an inferior cast, or, in the South, mere personal property, like the oxen with which they were ploughed. Now look at them. They are MEN—FREE CITIZENS of a fruitful soil of their own—disenthralled and regenerated by THE AMERICAN COLONIZATION SOCIETY! And yet so blind are they to the interests of their own people, that the very few of this injured race, who have chanced to accumulate a little property in this city, are calling meetings, and dissuading their credulous kindred from availing themselves of the inestimable advantages of emigration.’

There are ‘independent citizens, men of property and business,’ men of intelligence and virtue, among the colored population of our own land—a tribute to their merit and value, if you please, Col. Stone! No partiality—no puffs—exclusive—give honor to whom honor is due. The people of color, Sir, do not need your advice; they best understand their own business; they see clearly; they comprehend what is meant by ‘the inestimable advantages of emigration!’

Slaves.—By a document recently transmitted to Congress, it appears that the estimated number of Slaves in the United States in 1830, is 2,153,379.—The average value of these is \$200 each; making a total value of \$430,759,800.

Anti-Slavery Meetings.—Within the last three months, forty meetings for the purpose of petitioning against slavery have been held in England and Scotland.

I know no evil under the wide-spread canopy of Heaven, so great as the abuse of man's liberty; and no where has this vice a more extensive sway, than in this boasted land of Philanthropy, that offers to every white man the right to enjoy life, liberty, and happiness. I say every white man, because those who cannot shew a fair exterior, (no matter what be the noble qualities of their mind,) are to be robbed of the rights by which they were endowed by an all-wise and merciful Creator, who, in his great wisdom, cast a sable hue over some of the ‘lords of creation.’ And does it follow, that those are to be loaded with ignominy, crushed by the galling chain of slavery, and degraded even to the level of the brute? Is it because their skins are black, that they are to be deprived of every tender tie that binds the heart of man to earth? Is it for this wretched cause, that they are to bow beneath the lash, and with a broken, bleeding heart, enrich the soil of the pale faces? Yet it is no less true than infamous, that this monstrous vice has been suffered to pursue its course in the breasts of so many of our noble countrymen. It is a lamentable fact, that they can with remorseless hearts rush like fiends into the retirement of a happy, unsuspecting family, and with an unshaken hand, tear the unconscious husband from his tender wife, and the helpless babe from its mother's breast. And is he a happy man, who can thus, without a shudder,—yes, without a sigh, plant the thorn of misery where once contentment reigned? No—there is no state of life so anxious as his; he lives contrary to the dictates of conscience; he is in constant dread lest they, whom he unjustly condemns to bondage, will burst their fetters, and become oppressors in their turn.—And is it the insatiable thirst for mammon that has blinded our countrymen? and the glitter of paltry gold that has made them so callous to their immortal safety?

Oh, that the scales of error might fall from their eyes, that they might clearly behold with what rapidity that little stream they first introduced into their country, has spread itself! It will soon expand into a mighty river, that will ere long overwhelm them in its dark abyss. Awake from your lethargy; exert every nerve; cast off the yoke from the oppressed; let the bondmen go free; and cry unto your offended God to send freedom with its strong battlements to impede the progress of this raging flood;—I say, cry unto Him for aid; for can you think He, the great Spirit, who created all men free and equal—He, who made the sun to shine on the black man as well as on the white, will always allow you to rest tranquil on your downy couches? No.—He is just, and his anger will not always slumber. He will wipe the tear from Ethiopia's eye; He will shake the tree of liberty, and its blossoms shall spread over the earth.

MAGAWISCA.

Philadelphia, March 14, 1831.

MR EDITOR—I send you (enclosed) a communication from the Boston Recorder. I presume you have already seen it, and have been greatly astonished at the proposition therein contained. I certainly am, for one, utterly confounded. Why, Sir, it is proposed, that at the next FOURTH OF JULY, the white children, of the different Sabbath schools in these UNITED STATES, should contribute one cent a piece, for the purpose of sending all those children whose skins are a little darker to AFRICA. Is not this abominable? Is it not cruel? But, Mr Editor, I forbear; the piece I allude to will speak for itself. My object in sending it to you, is, that you may republish it in your paper, with such comments as you may please to make. Yours, with respect,

A. B.

From the Boston Recorder.

A NEW PLAN FOR JULY FOURTH 1831.

In a recent number of the American Sunday School Magazine, it is proposed that all the Sabbath school scholars in the United States should meet, in their respective towns, on the fourth of July, 1831, and publicly commemorate the fiftieth anniversary of the establishment of Sunday Schools, and the fifty-fifth of American Independence. This I consider to be a very happy suggestion, and I hope it will be universally adopted. I have one additional hint to make, and that is—that the condition of the colored population of this country should be faithfully described to them, and that they should be invited to contribute to the funds of the American Colonization Society. If each scholar would give one cent, six thousand dollars at least would be contributed; a sum sufficient to pay for the transportation of five or six hundred negro children to Africa. Shall not the plan be every where adopted? Who can estimate the amount of good which would be accomplished? What subject more suited to the occasion or the auditors?

We thank ‘A. B.’ for calling our attention to the above article. The proposition is contemptible and inhuman. The white children of this country are to be arrayed against the black ones—and white men against black men—and white women against black women—for the benevolent purpose of pushing them out of the land! Have black parents no tender feelings, that they should thus be

robbed of their offspring? Let the money collected in the Sunday Schools be appropriated to the education of the colored children at home: such a gift would be praiseworthy.—Ed. Lib.

## A HOME THRUST.

A Senator may be taught his duty even by an obscure colored man—for example:

For the Liberator.

It appears, by accounts from Washington, that a meeting was held in the first Presbyterian meeting-house, in that city, on the 16th ult, to take into consideration the resolution of the American Sunday School Union, to supply the Valley of the Mississippi with Sunday Schools. On motion of the Hon. N. D. Coleman of Kentucky,

Resolved, That this meeting does highly approve of all systems of instruction designed for the diffusion of useful instruction, and especially such as contemplate the moral cultivation of man.

This motion was seconded by the Hon. Mr Haynes of Georgia. This is noble: but why does this gentleman go to the Valley of the Mississippi in this generous manner? It would be highly gratifying to many, if he would make another resolve—that when he returns to his place of residence, he will think of his poor slaves who lack good schooling, which is the first step to the moral culture of the mind. How can this man show so much hypocrisy, as publicly to pretend to so much zeal for the promotion of learning among the ignorant of the Mississippi Valley, when his own poor slaves are not allowed to learn a single letter, or to cultivate their benighted minds? The people are not so easily deceived.

HARTFORD.

For the Liberator.

MR EDITOR—I would notice the observation made by the late commander Clapperton, of the Royal Navy, in his Journal of an Expedition into the Interior of Africa. He mentions, page 216, that in Kano he found there were thirty slaves to one freeman; and he told them that they had better look out—that if the slaves knew their strength, they would soon take the place of their masters.—He then informed them of the manner in which those of St Domingo and Yourriba freed themselves by killing their masters. I leave others to make an improvement upon this hint.

In the last war with Great Britain, the slaveholders at the south were very willing to have their slaves assist them in repelling the enemy; and still they keep them in slavery! A slave who is willing to fight to keep his master free, ought to be forever a slave, and punished severely.

Hartford, March 13, 1831.

Our correspondent ‘Ada’ and ‘Magawisca,’ we are proud to learn, is a young colored lady of Philadelphia.

For the Liberator.

## PRAYER.

This sacred right none are denied,  
Which makes the soul to Christ allied;  
Man bends the heart and bows the knee,  
And knows in prayer that he is free.

Yes, free to ask of Him, what'er  
The fainting heart alone can cheer;  
To worship at that holy shrine,  
Where beams thy Spirit, Lord, divine.

And Afric's children they are free,  
To breathe their vows, their prayers to Thee;  
With thought of future joy and gain,  
The slave forgets his grief and pain;

Forgets awhile his slavish fear;  
Forgets,—that fetters bind him here;  
And in that sweet communion rest  
His hopes, his fears,—for he is blest.

Philadelphia, March 16th.

ADA.

## EXTRACT OF A LETTER.

From a member of the Society of Friends in the State of New-York.

‘I have felt considerable interest in knowing the substance of thy lectures in some parts of New-England; for having travelled through the eastern states, myself, with this subject almost ever before me, it became my settled conviction, that even your enlightened inhabitants had much, very much to part with, before they could think right on the question of slavery, and the equality of the rights and color of men. Would it not appear absurd, should a cabbage, that had spent the winter in a farmer's cellar, boast himself of his fair complexion? Yet what better founded claim have we to natural superiority on account of color?’

A field of arduous labor is before you, and I want to suggest a few items for your consideration, not being able to do justice to them myself. Judicious writers on political economy divide mankind into two classes, and sometimes style them ‘productive,’ and ‘unproductive laborers;’ the one produces the necessities and comforts of life, and the other wastes them, often wantonly, without adding anything of value to the common stock. In a land like this, not yet half peopled, should a project be set on foot to colonize a part of the inhabitants in some distant country, it is worth consideration which of these

classes could be spared with least injury. It is my full conviction that the colored people in the southern states are even now the most valuable part of its population, and are capable of vast improvement. Their masters are the most helpless part of the community, but the act that would exalt the usefulness of the former, would tend to impoverish the latter. These will have the option to liberate their slaves or eventually to outlaw themselves from the charities of civilized life. Instead of striving to keep up distinctions of caste, by making absurd laws to prevent intermarriage, it would be wise policy to promote them by offering bounties in land, &c.’

## SLAVERY RECORD.

For the Liberator.

## EXTRACTS FROM A JOURNAL.

[CONTINUED.]

On the 12th of February, we crossed the eastern branch of the Potomac river twice, and quite a town by the name of Bladensburg. We still find black servants everywhere; painful to us, because they are slaves.

In Baltimore, ladies, in bad walking, not frequently take their black girls with them, when they go out, to lift them across the streets. Poor creatures—these ladies, as they think themselves, do not think it (one might presume) of much consequence about black feet. How can they feel easy to keep their own feet dry, at the expense of wetting and exposing others to colds and disorders? Who is it that has made the different conditions of mankind? Certainly not the Creator of all things. His most necessary gifts are equally distributed to all. No,—it is selfish, unjust man. God has given his sun, the same sun to diffuse light and heat over all; the moon's milder beams shine for all; when the sun goes down from his daily journey, the bright and beautiful stars equally shine for all; and the earth yields her productions for all creatures. What right, then, has man to deny to his fellow man the favors bestowed by an impartial Creator for the benefit of all?

While in Alexandria, we visited at a very respectable Quaker's. These people have great horror of slavery. Dr S. is one of the most interesting men I ever saw, and uncommonly intelligent. He is very much respected by the inhabitants, who consider him one of their first men. In one of his conversations with us, he spoke with the utmost horror of slaveholders, as well as the slave trade. I can never forget how animated he was, when he said, what made it most dreadful in his mind was, the responsibility a slaveholder was under; and added, ‘that if he deprived a being of liberty, he became accountable to God for his conduct: a most awful consideration.’ In Richmond, the whites are in constant alarm, dreading an insurrection from the blacks; and I understand a few weeks since they had the streets patrolled. What a dreadful evil have they brought upon themselves! We were very much gratified with all our visits to Dr S's, and parted from him and his family with deep feelings of regret. The family is large but well regulated, and appears very much united: the parents so easy and interesting with their children, and they so respectful, yet fearless of them, you cannot but feel deeply interested in them. Neatness was one of the characteristics of the house.

March 5th. This night we lodged at Stafford Court House, in Virginia. There are few other buildings in this place, except a Court House, and I presume it derives its name from this circumstance. There is a small jail here, with only one prisoner, and this is a black woman. Poor creature! my heart ached when told she was put there before Christmas. Who could help feeling for her? She has had no fire all winter; and though they have not so much cold weather as we have, they do have some. In Boston, we think it is warmer thus far to the south than it really is: their spring, to be sure, is earlier, and their autumn later; but still they have winter. Inquired and found this woman was confined for having beat another; but whose fault was this? Those who deny the colored people the knowledge of the mild and gentle religion of Jesus.

March 6th. We passed by a negro village of huts, miserable enough.

March 7th. Fredericksburg. The more you travel south, if it were only on account of the negroes, you would be thankful you live in Boston; not because they are black, but because they are slaves. They excite our continual compassion; and those who make them so, our censure. A gentleman told me, he saw advertised, ‘Negro stock for sale,’—and these poor creatures are sold like beasts. The woman, who is chambermaid in the house we are at, was up all night, in consequence of the stages which arrive and leave here in the night. Never did I hear such a continual noise as we had all night; and this is every night. The woman is a slave; so, whether she prefers this life or not, must stay. No choice for her. It grieves me to see her working about, and have her, so fatigued, wait on me. Not long since, she came into our chamber, and spoke so languishing, I asked her if she was sick? She answered, No—but sleepy. I hope in that world, where the difference of color will have no influence, she will have rest, liberty, and happiness. T.



ling to abolish slavery by the gradual emancipation of the coming generation, and who are willing, as a pledge of their sincerity, to emancipate all slaves born their property hereafter, when they shall severally arrive at an age to be fixed on by compact, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And so soon as the names of fifty slaveholders are obtained, a meeting will be notified for the purpose of forming an institution and organizing the society.

The Luminary of the 9th instant contains the following communication:

#### GRADUAL EMANCIPATION.

Mr T. T. Skillman—I have been travelling for some time as you know. I therefore have not read all the late essays in your paper on the subject of slavery. But I this day have read the Essay No. 6, and I heartily approve of the proposal there made. You may set me down as one of the fifty who will with all readiness of mind come into the arrangement. The proposal does not go far enough for me. But it is a maxim with me, if I cannot get people to go as far as I wish them, to go with them as far as they are willing to go, and help them to do all the good they are willing to do, whilst I leave myself free to go as much farther as I choose. With joy I say, therefore, you may put me down as one of the fifty.

SAMUEL K. SNEAD.

February 26, 1831.

Office of the Colonization Society,  
WASHINGTON, March 17th.

By the return of the ship Carolinian, the brig Valador, and the schooner Zembuca, from Liberia, despatches have been received from the Colony up to the first of February. The Colonial Agent writes, that on his return to Africa, he found the affairs of the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia during his absence, and that others were in progress; that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention; and that the settlers generally seem resolved to develop the resources of the country. Two of the Colonists, Messrs Francis Taylor and Frederick James were about to depart on an exploring expedition into the interior, and would probably be absent 6 or 8 months. Another of the native Chiefs had placed himself and his people under the protection of the Colony, and two other chiefs were seeking the same benefit, and ready to submit to the laws of the Colony. They deem it a great privilege to be allowed to call themselves Americans. Measures have been taken to establish schools in all the settlements, and the Colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers, and a determination to fulfil, by their industry, enterprise and public spirit, the hopes and expectations of their friends in this country. The change of climate affected more severely than usual, the emigrants by the Carolinian (who had suffered by the measles during their voyage) and about twenty out of the one hundred and six, who had embarked, had died—all the others were in a fair way of recovery. We are pained to be obliged to announce the deaths of the wife and child of the Rev. BENJAMIN RUSH SKINNER, the Baptist Missionary, who took passage in the Carolinian. We rejoice to state, that the Swiss Missionaries are now in the enjoyment of good health. The brig Valador arrived with Dr TOSSEN and all the passengers in safety.—Dr TOSSEN will reside for the present at Caldwell, to which place the emigrants by the Valador were immediately removed. The conduct of the Captains of the Carolinian and Valador, is spoken of in high terms, and the attentions of the officers of the Colony to their important duties have been unremitted.

Col. Stone, of the New-York Commercial Advertiser, after quoting some items from the Liberia Herald, gives the following flourish:

‘These proceedings speak volumes in favor of the Colonization scheme. It must be considered, that all these people, now in fact independent, citizens, men of property and business, were within the last ten years removed either from bondage, or from stations the most degraded, in the United States.—Here, they were an inferior cast, or, in the South, mere personal property, like the oxen with which they were ploughed. Now look at them. They are MEN—FREE CITIZENS of a fruitful soil of their own—disenthralled and regenerated by THE AMERICAN COLONIZATION SOCIETY! And yet so blind are they to the interests of their own people, that the very few of this injured race, who have chanced to accumulate a little property in this city, are calling meetings, and dissuading their credulous kindred from availing themselves of the inestimable advantages of emigration.’

There are ‘independent citizens, men of property and business,’ men of intelligence and virtue, among the colored population of our own land—a tribute to their merit and value, if you please, Col. Stone! No partiality—no puff-exclusive—give honor to whom honor is due. The people of color, Sir, do not need your advice; they best understand their own business; they see clearly; they comprehend what is meant by ‘the inestimable advantages of emigration!’

Slaves.—By a document recently transmitted to Congress, it appears that the estimated number of Slaves in the United States in 1830, is 2,153,379.—The average value of these is \$200 each; making a total value of \$430,759,800.

Anti-Slavery Meetings.—Within the last three months, forty meetings for the purpose of petitioning against slavery have been held in England and Scotland.

## COMMUNICATIONS.

For the Liberator.

### THE ABUSE OF LIBERTY.

I know no evil under the wide-spread canopy of Heaven, so great as the abuse of man's liberty; and no where has this vice a more extensive sway, than in this boasted land of Philanthropy, that offers to every white man the right to enjoy life, liberty, and happiness. I say every white man, because those who cannot shew a fair exterior, (no matter what be the noble qualities of their mind,) are to be robbed of the rights by which they were endowed by an all-wise and merciful Creator, who, in his great wisdom, cast a sable hue over some of the ‘lords of creation.’ And does it follow, that those are to be loaded with ignominy, crushed by the galling chain of slavery, and degraded even to the level of the brute? Is it because their skins are black, that they are to be deprived of every tender tie that binds the heart of man to earth? Is it for this unalterable cause, that they are to bow beneath the lash, and with a broken, bleeding heart, enrich the soil of the pale faces? Yet it is no less true than infamous, that this monstrous vice has been suffered to pursue its course in the breasts of so many of our noble countrymen. It is a lamentable fact, that they can with remorseless hearts rush like fiends into the retirement of a happy, unsuspecting family, and with an unshaken hand, tear the unconscious husband from his tender wife, and the helpless babe from its mother's breast. And is he a happy man, who can thus, without a shudder,—yes, without a sigh, plant the thorn of misery where once contentment reigned? No—there is no state of life so anxious as his; he lives contrary to the dictates of conscience; he is in constant dread lest they, whom he unjustly condemns to bondage, will burst their fetters, and become oppressors in their turn.—And is it the insatiable thirst for mammon that has blinded our countrymen? and the glitter of paltry gold that has made them so callous to their immortal safety?

Oh, that the scales of error might fall from their eyes, that they might clearly behold with what rapidity that little stream they first introduced into their country, has spread itself! It will soon expand into a mighty river, that will ere long overwhelm them in its dark abyss. Awake from your lethargy; exert every nerve; cast off the yoke from the oppressed; let the bondmen go free; and cry unto your offended God to send freedom with its strong battlements to impede the progress of this raging flood.—I say, cry unto Him for aid; for can you think He, the great Spirit, who created all men free and equal—He, who made the sun to shine on the black man as well as on the white, will always allow you to rest tranquil on your downy couches? No,—He is just, and his anger will not always slumber. He will wipe the tear from Ethiopia's eye; He will shake the tree of liberty, and its blossoms shall spread over the earth.

MAGAWISCA.

Philadelphia, March 14, 1831.

For the Liberator.

MR EDITOR—I send you (enclosed) a communication from the Boston Recorder. I presume you have already seen it, and have been greatly astonished at the proposition therein contained. I certainly am, for one, utterly confounded. Why, Sir, it is proposed, that at the next FOURTH OF JULY, the white children, of the different Sabbath schools in these UNITED STATES, should contribute one cent a piece, for the purpose of sending all those children whose skins are a little darker to AFRICA. Is not this abominable? Is it not cruel? But, Mr Editor, I forbear; the piece I allude to will speak for itself. My object in sending it to you, is, that you may republish it in your paper, with such comments as you may please to make. Yours, with respect,

A. B.

From the Boston Recorder.

#### A NEW PLAN FOR JULY FOURTH 1831.

In a recent number of the American Sunday School Magazine, it is proposed that all the Sabbath school scholars in the United States should meet, in their respective towns, on the fourth of July, 1831, and publicly commemorate the fiftieth anniversary of the establishment of Sunday Schools, and the fifty-fifth of American Independence. This I consider to be a very happy suggestion, and I hope it will be universally adopted. I have one additional hint to make, and that is—that the condition of the colored population of this country should be faithfully described to them, and that they should be invited to contribute to the funds of the American Colonization Society. If each scholar would give one cent, six thousand dollars at least would be contributed; a sum sufficient to pay for the transportation of five or six hundred negro children to Africa. Shall not the plan be every where adopted? Who can estimate the amount of good which would be accomplished? What subject more suited to the occasion or the auditors?

We thank ‘A. B.’ for calling our attention to the above article. The proposition is contemptible and inhuman. The white children of this country are to be arrayed against the black ones—and white men against black men—and white women against black women—for the benevolent purpose of pushing them out of the land! Have black parents no tender feelings, that they should thus be

robbed of their offspring? Let the money collected in the Sunday Schools be appropriated to the education of the colored children at home: such a gift would be praiseworthy.—Ed. Lib.

### A HOME THRUST.

A Senator may be taught his duty even by an obscure colored man—for example:

For the Liberator.

It appears, by accounts from Washington, that a meeting was held in the first Presbyterian meeting-house, in that city, on the 16th ult., to take into consideration the resolution of the American Sunday School Union, to supply the Valley of the Mississippi with Sunday Schools. On motion of the Hon. N. D. Coleman of Kentucky,

Resolved, That this meeting does highly approve of all systems of instruction designed for the diffusion of useful instruction, and especially such as contemplate the moral cultivation of man.

This motion was seconded by the Hon. Mr Haynes of Georgia. This is noble: but why does this gentleman go to the Valley of the Mississippi in this generous manner? It would be highly gratifying to many, if he would make another resolve—that when he returns to his place of residence, he will think of his poor slaves who lack good schooling, which is the first step to the moral culture of the mind. How can this man show so much hypocrisy, as publicly to pretend to so much zeal for the promotion of learning among the ignorant of the Mississippi Valley, when his own poor slaves are not allowed to learn a single letter, or to cultivate their benighted minds? The people are not so easily deceived.

HARTFORD.

For the Liberator.

MR EDITOR—I would notice the observation made by the late commander Clapperton, of the Royal Navy, in his Journal of an Expedition into the Interior of Africa. He mentions, page 216, that in Kano he found there were thirty slaves to one freeman; and he told them that they had better look out—that if the slaves knew their strength, they would soon take the place of their masters.—He then informed them of the manner in which those of St Domingo and Yourriba freed themselves by killing their masters. I leave others to make an improvement upon this hint.

In the last war with Great Britain, the slaveholders at the south were very willing to have their slaves assist them in repelling the enemy; and still they keep them in slavery! A slave who is willing to fight to keep his master free, ought to be forever a slave, and punished severely.

Hartford, March 13, 1831.

Our correspondent ‘Ada’ and ‘Magawisca,’ we are proud to learn, is a young colored lady of Philadelphia.

For the Liberator.

### PRAYER.

This sacred right none are denied,  
Which makes the soul to Christ allied;  
Man bends the heart and bows the knee,  
And knows in prayer that he is free.

Yes, free to ask of Him, whate'er  
The fainting heart alone can cheer;  
To worship at that holy shrine,  
Where beams thy Spirit, Lord, divine.

And Afric's children they are free,  
To breathe their vows, their prayers to Thee;  
With thought of future joy and gain,  
The slave forgets his grief and pain;

Forgets awhile his slavish fear;  
Forgets,—that fetters bind him here;  
And in that sweet communion rest  
His hopes, his fears,—for he is blest.

Philadelphia, March 16th.

ADA.

### EXTRACT OF A LETTER.

From a member of the Society of Friends in the State of New-York.

‘I have felt considerable interest in knowing the substance of thy lectures in some parts of New-England; for having travelled through the eastern states, myself, with this subject almost ever before me, it became my settled conviction, that even your enlightened inhabitants had much, very much to part with, before they could think right on the question of slavery, and the equality of the rights and color of men. Would it not appear absurd, should a cabbage, that had spent the winter in a farmer's cellar, boast himself of his fair complexion? Yet what better founded claim have we to natural superiority on account of color?’

A field of arduous labor is before you, and I want to suggest a few items for your consideration, not being able to do justice to them myself. Judicious writers on political economy divide mankind into two classes, and sometimes style them ‘productive,’ and ‘unproductive laborers;’ the one produces the necessities and comforts of life, and the other wastes them, often wantonly, without adding anything of value to the common stock. In a land like this, not yet half peopled, should a project be set on foot to colonize a part of the inhabitants in some distant country, it is worth consideration which of these

classes could be spared with least injury. It is my full conviction that the colored people in the southern states are even now the most valuable part of its population, and are capable of vast improvement. Their masters are the most helpless part of the community, but the act that would exalt the usefulness of the former, would tend to impoverish the latter. These will have the option to liberate their slaves or eventually to outlaw themselves from the charities of civilized life. Instead of striving to keep up distinctions of caste, by making absurd laws to prevent intermarriage, it would be wise policy to promote them by offering bounties in land, &c.’

## SLAVERY RECORD.

For the Liberator.

### EXTRACTS FROM A JOURNAL.

[CONTINUED.]

On the 12th of February, we crossed the eastern branch of the Potomac river twice, and quite a town by the name of Bladensburg. We still find black servants everywhere; painful to us, because they are slaves.

In Baltimore, ladies, in bad walking, not unfrequently take their black girls with them, when they go out, to lift them across the streets. Poor creatures—these ladies, as they think themselves, do not think it (one might presume) of much consequence about black feet. How can they feel easy to keep their own feet dry, at the expense of wetting and exposing others to colds and disorders? Who is it that has made the different conditions of mankind? Certainly not the Creator of all things. His most necessary gifts are equally distributed to all. No,—it is selfish, unjust man. God has given his sun, the same sun to diffuse light and heat over all; the moon's milder beams shine for all; when the sun goes down from his daily journey, the bright and beautiful stars equally shine for all; and the earth yields her productions for all creatures. What right, then, has man to deny to his fellow man the favors bestowed by an impartial Creator for the benefit of all?

While in Alexandria, we visited at a very respectable Quaker's. These people have great horror of slavery. Dr S. is one of the most interesting men I ever saw, and uncommonly intelligent. He is very much respected by the inhabitants, who consider him one of their first men. In one of his conversations with us, he spoke with the utmost horror of slaveholders, as well as the slave trade. I can never forget how animated he was, when he said, what made it most dreadful in his mind was, the responsibility a slaveholder was under; and added, ‘that if he deprived a being of liberty, he became accountable to God for his conduct: a most awful consideration.’ In Richmond, the whites are in constant alarm, dreading an insurrection from the blacks; and I understand a few weeks since they had the streets patrolled. What a dreadful evil have they brought upon themselves! We were very much gratified with all our visits to Dr S's, and parted from him and his family with deep feelings of regret. The family is large but well regulated, and appears very much united: the parents so easy and interesting with their children, and they so respectful, yet fearless of them, you cannot but feel deeply interested in them. Neatness was one of the characteristics of the house.

March 5th. This night we lodged at Stafford Court House, in Virginia. There are few other buildings in this place, except a Court House, and I presume it derives its name from this circumstance. There is a small jail here, with only one prisoner, and this is a black woman. Poor creature! my heart ached when told she was put there before Christmas. Who could help feeling for her? She has had no fire all winter; and though they have not so much cold weather as we have, they do have some. In Boston, we think it is warmer thus far to the south than it really is: their spring, to be sure, is earlier, and their autumn later; but still they have winter. I inquired and found this woman was confined for having beat another; but whose fault was this? Those who deny the colored people the knowledge of the mild and gentle religion of Jesus.

March 6th. We passed by a negro village of huts, miserable enough.

March 7th. Fredericksburg. The more you travel south, if it were only on account of the negroes, you would be thankful you live in Boston; not because they are black, but because they are slaves. They excite our continual compassion; and those who make them so, our censure. A gentleman told me, he saw advertised, ‘Negro stock for sale,’—and these poor creatures are sold like beasts. The woman, who is chambermaid in the house we are at, was up all night, in consequence of the stages which arrive and leave here in the night. Never did I hear such a continual noise as we had all night; and this is every night. The woman is a slave; so, whether she prefers this life or not, must stay. No choice for her. It grieves me to see her working about, and have her, so fatigued, wait on me. Not long since, she came into our chamber, and spoke so languishing, I asked her if she was sick? She answered, No—but sleepy. I hope in that world, where the difference of color will have no influence, she will have rest, liberty, and happiness. T.



For the Liberator.

## A FACT.

It is the custom of many slave owners in the state of Missouri, to let their slaves as servants to transient residents in the state. About ten years since, an army officer of high rank, then stationed at Belle Fontaine, hired a negro woman of Mrs St —, of St Louis. The woman not proving a good servant, was soon discharged, and the officer immediately after missed certain silver spoons and other articles of value. Circumstances concurred to fix the guilt on the woman, and the officer wrote a letter containing a statement of the facts to her mistress. The next morning, the slave appeared at the gentleman's quarters, denuded of all clothing but a thin petticoat. She was followed by a male slave, who held in one hand a tremendous raw hide whip, and in the other a billet. The officer opened the note and read to this effect:

'Mrs St —'s compliments to Col. —. She sends him the thief and a cowskin, and desires him to make use of the latter, so as not to leave an inch of her skin. But she requests that he will spare her breasts, as she is giving suck to a very young child.'

'Tell your mistress,' said the Colonel, to the black man, 'that she is a brute.' Then turning to the delinquent he added, 'Go, woman, and sin no more.'

The above may be relied on as fact. If I refrain from giving the name of this abominable mistress, it is for the sake of her very respectable family. V.

Georgia.—We are told in a New-York paper, that the City Council of Savannah has passed a law imposing a tax of \$100 on every free person of color coming to that city after the 10th ult. Were I a free colored citizen of Massachusetts, I would immediately wend my way to Savannah, to test the validity of this law. It is declared in the second section of Article 4 of the Constitution of the U. S. that 'the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' Is the City Council of Savannah to nullify this constitutional clause with impunity?—Let it fine or imprison, if it dare, a free colored citizen of a free State, who is charged with no other crime than that of having a black skin, and presuming to emigrate to the south.

The First Man Stealer.—John de Castilla has the infamy of standing first on the list of those whose villainies have disgraced the annals of Commerce. Having made a voyage to the Canaries in 1447, he was dissatisfied with the cargo he procured; and by way of indemnification ungratefully seized twenty of the natives of Gomera, who had assisted him, and brought them as slaves to Portugal.—Prince Henry, however, resented this outrage; and after giving the captives some valuable presents of clothes, restored them to freedom and their native country.

Louisiana.—The rapid increase of population in Louisiana, and the superabundant slave population of the older southern states, have caused extensive exportation of slaves from the latter to the former, where their number are so few as to cause a constant demand for them. In this traffic, the most depraved and ungovernable slaves are always selected for sale by the owner, and the great number of that description landed at New Orleans, has induced a recommendation by the Governor to the Legislature to prohibit the farther importation. A committee of the House of Representatives, however, upon this part of the Message, has reported against the expediency of an immediate prohibition—so that the older states have still a prospect, for sometime longer, of relieving themselves of a population, the absence of which will put farther off the evil day that their wisest statesmen aver will eventually overtake them.

The Slave Trade.—Previous to the adjournment of Congress, the following resolution, offered by Mr. Mercer, was adopted by a vote of 118 to 32.

Resolved, That the President of the United States be requested to renew and prosecute, from time to time, such negotiations with the several maritime powers of Europe and America, as he may deem expedient for the effectual abolition of the African Slave Trade, and its ultimate denunciation as piracy under the Law of Nations, by the consent of the civilized world.

Anti-Slavery Petitions.—From the 17th of Nov. to Dec. 23d, inclusive, eleven hundred and twenty-five petitions for the early and entire abolition of Colonial Slavery were presented to the House of Commons. From the commencement of the session to the Christmas recess, the whole number presented was three thousand two hundred and fourteen. A very large additional number, it is believed, will be presented before the discussion of the question, in pursuance of the notice given by Mr. Buxton, for the 1st of March.—Anti-Slavery Reporter.

Slave Trade.—We learn from an authentic source, says the Liverpool Albion, that by the most recent accounts from Fernando Po, no less than 9 French vessels were in the Calabar river, about 40 miles from that island, actively engaged in the slave trade, under the tri-colored flag—the emblem of freedom!

## JUVENILE DEPARTMENT.

For the Liberator.

THE WHITE INFANT'S REPLY  
TO THE LITTLE SLAVE.

With many a smile and tear I read  
Your pretty letter, dear;  
A smile to think you loved me so,  
And for your griefs a tear.

My mother read your letter too,  
A tear fell from her eye;  
She wished I might have power to break  
Your chains before I die.

As I lay thinking on her words,  
And what they all could mean,  
Sleep gently pressed my eyelids down,  
And nought around was seen.

And as I slept I had a dream,  
Which I will tell to you;  
I dreamed that I had grown a man,  
And you a man were too.

I thought we loved each other then,  
As well as we do now;  
But I thought that you looked very sad,  
And wore a mournful brow.

There came an ugly, cruel man,  
And put on you a chain,  
And lashed you with a cruel whip,  
And made you suffer pain.

And then I tried to break that chain,  
And earnest efforts made;  
But the chain was much too strong for me,  
So I called aloud for aid.

I thought because I was a man,  
My voice was very loud;  
And all the country heard my call,  
And I felt glad and proud.

Then all good people of the land  
To help me came with speed;  
There was not one of all the good,  
But to my call gave heed.

That cruel whip we soon destroyed,  
That heavy chain we broke;  
The breaking made so loud a noise,  
I started, and awoke.

And then I thought upon my dream,  
And on that cruel chain,  
And wondered if I'er should see  
Such frightful things again.

And then I fixed it in my mind,  
If when we both are men,  
Such things should really come to pass,  
I'll do as I did then.

My voice, indignant, shall be heard  
Throughout this mighty land;  
For sure I am that all the good  
Will help me heart and hand.

Farewell, dear baby, love me still  
As well as I love you;  
I ever through my life shall be  
Thy friend sincere and true.

C. T. E.

Barbadoes.—Barbadoes papers to the 10th ult. have been received. The Provincial Legislature was opened on the 8th. A meeting of the planters of Barbadoes, was held at Bridgetown on the 9th, at which delegates were appointed to meet commissioners from the other West India Colonies, in order to make an united representation to the British Government concerning 'the present alarming and depressed state of the Colonies,' and of the 'urgent necessity which exists for immediate and substantial relief, to save them from impending ruin.'

In Wilmington, N. C. 8th inst. four runaway slaves were caught, who confessed many robberies, among others, stealing the trunks of two gentlemen from Alabama, a week before, which contained among other things checks drawn by Alabama banks on those of New York for \$3830.

African Slavery.—It would be easy to prove, says Humboldt, that the whole Archipelago of the West Indies, which now comprise scarcely 2,400,000 negroes and mulattoes, (free and slaves,) received from 1670 to 1825, nearly 5,000,000 of Africans.

One Wm. Lewis, a colored man, agent for the Wilberforce Colony in U. Canada, has lately been very successful in obtaining funds in Albany and other places for colonizing the blacks there. The Buffalo Journal states that he is unworthy of public confidence; that he was originally the agent of the Colony, but has been an unfaithful steward, and used the contributions for his own comfort.

New Orleans.—The population of this city has greatly increased. 1810, it was 17,242; in 1820, it was 27,151; and in 1830, about 50,000. As to its trade, it is supposed that in this year, there will probably be exported about 100,000 hogsheads of sugar, 5 millions gallons molasses, 40,000 hogsheads tobacco, and 400,000 bales of cotton, besides immense quantities of flour, &c.

## BOSTON,

SATURDAY, MARCH 26, 1831.

## NEW PAPER.

We congratulate our colored brethren on the establishment of a periodical devoted to their cause, by one of their own body. The first number of 'The African Sentinel and Journal of Liberty,' edited and published at Albany, by Mr John G. Stewart, a respectable colored man, is now on our table. It is printed in the quarto form, and will for the first four numbers be published monthly; and after that time, should patronage warrant, it will appear semi-monthly, at the rate of \$2.00 per annum. It is handsomely printed and well filled with valuable matter. We commend it to the patronage of people of all colors. Subscriptions will be received at this office.

The Liberia Herald, edited by a colored emigrant, has excited much exultation among our colonization crusaders; and they quote and puff, and puff and quote, every article in its columns. See what a black man can do in Africa! they exclaim. How will they receive the 'African Sentinel' at home? Will they quote—will they compliment? Pardon our forgetfulness, good friends. A black man, in this country, can do nothing that deserves encomium. O the wonders produced by colonization!

Ex-President Guerrero, of Mexico, who was driven from his station in Dec. 1829, by force of arms, has been condemned and executed for endeavoring to regain his legitimate trust. This is a savage act. To his immortal honor be it remembered, he made proclamation in 1829, that slavery was forever abolished in the republic of Mexico.

A meeting of the free colored citizens of Boston, (at the request of Primus Hall and George Putnam,) will be held at their School-House, in Belknap-street, on Tuesday evening next, at 7 o'clock.

We beseech our correspondents to have patience. 'T. T.' and several others next week. A great deal of matter, prepared for this number, is unavoidably excluded. Further remarks on the marriage law on Saturday: also a notice of Lynn.

GREAT BANK ROBBERY!—Between Saturday afternoon and Monday morning, the New-York City Bank was entered with false keys, and upwards of two hundred and twelve thousand dollars taken therefrom. A reward of \$5,000 is offered for the recovery of the money, and a proportionate sum for any part.

The decision of the U. S. Supreme Court, in the case of the Cherokees against the State of Georgia, has been declared, and is in favor of the pretensions of Georgia. So perish the hopes of the poor Indians!

We find in the Western Times, published in Centerville, Indiana, the following account: We were informed a few days since, by a gentleman traveller, from the west, that during the severe weather, a man, about 45 years of age, his wife, six children, and four horses, were frozen to death on the great prairie, in Illinois. When discovered, the mother lay with a small child in her arms—five other children around her—the father, with an axe and flint in his hands, as if he had been trying to strike a fire—a part of his wagon was cut into small pieces for kindling, and all the horses in a heap, stiff in their harness. The name of the unfortunate family, or where they were from, was not ascertained when our informant passed along.

Lewis Cummings, aged 17, of Floyd, Oneida county, N. Y. was killed on the 26th by a tree falling on him. The Little Falls Friend says the tree fell on his head; broke both his shoulders, both hips, one thigh, an arm and leg in two places.

It is stated that the town of Stafford, England, was lately thrown in commotion, in consequence of a Mr Stringer, aged 24, having committed suicide by opening the jugular vein, and a Miss Ward, 16, having been found dead in her bed, supposed from poison, on the same day. S. had been courting Miss Ward, but her mother forbade their union: and the unfortunate had had an interview the same night.

More than one hundred members of Congress have declared themselves gratified that Dr Webster's Dictionary bids fair to be a standard work, and express a hope that his elementary books will commend themselves to general use.

Massachusetts Claim.—A message from the Governor to the Legislature last week, announced that the sum of \$419,748 94 on this Claim had been allowed and paid. One third of this sum is due to Maine by the terms of the act of separation, which leaves \$279,832 16 for the treasury of Massachusetts.

Mr. E. C. Purdy, has transferred the "Horn of the Green Mountains" at Manchester, Vt. to Messrs G. A. Strong & Co. who will render it, he thinks, worthy the handsome patronage it has received. This will be no easy task. We hope the notes of his successor's Horn will be like those of Mr. Purdy,—

Though loud yet clear, though gentle yet not dull;  
Strong without rage, without o'erflowing full.  
Patriot.

Michigan Territory.—This territory is in the full tide of successful operation. Its population is estimated at 38,000 souls; and \$95,000 have been received from the sale of public lands, since April last. There are 60 physicians, as many lawyers, and 28 preachers, besides 5 missionary stations,—and no slaves!

Prince Hohenlohe has predicted the immediate destruction of Paris, Lyons, Geneva, and four other cities, marked out by the finger of the Lord. These cities are to be destroyed like Sodom and Gomorrah, with showers of flaming sulphur, after which they will be restored to happiness under the paternal sway of Charles X.!!

Advantage of having a Senate.—Just before the adjournment, the Senate, by a vote of three to one, rejected the nomination of an Indian Agent appointed last year by the President. As soon as the Senate had adjourned, General Jackson re-appointed him.—N. Y. Adv.

The Mails.—Among the reasons given for the irregular arrival of the Southern Mail is, that the drivers, on the Connecticut line, stop to peddle tin ware.

Comparative Pauperism.—In England, about 1 person to 11, on an average, is a pauper. In Massachusetts, 1 to every 68; in New York, 1 to every 220; and in the interior of Pennsylvania, where the poor-house system prevails, 1 to every 339.

By the liberality of Arthur Tappan, Esq. of New York, ALL pious indigent young men may have their tuition at Yale College, for two successive years, free of expense.

We are again compelled to divide the communication of 'T.'

## NOTICE.

The Boston Telegraph, edited by Rev. Moses Thacher, will hereafter be published at No. 97, Milk-street, store of George Odiorne and Son, opposite the Commercial Coffee House; where the business concerns of the paper will be attended to, and subscribers supplied by Mr James C. Odiorne, who is our authorised Agent.

H. K. STOCKTON.

## DEATHS.

In this town, very suddenly, Richard Hollis, a man of color, aged about 60. The death of a man in so humble and obscure a situation, cannot be supposed to excite any particular regret, excepting among the very few who knew him: yet it is not proper that such a man should go down to his grave without holding up his many virtues for imitation, particularly to those of his own color. With no advantages of education, he exhibited the virtues of temperance, industry and integrity; and nature having endowed him with a fine temper, he was always good humored, and was with children a child,—many of whom will long miss his habitual playfulness and kindness. In the observance of his religious duties he was particular, and to judge from his life, which can be our only criterion, he was a religious man. The writer of these brief remarks has known the deceased many years, and he can truly say, that a more honest and upright man he has seldom met with, let his color be what it may; and were all men to act their parts on the great theatre of life, as well as this poor black man has done, the world would be much better than it now is,—or probably ever will be, unless the cultivation of sound morals should exceed the progress of human knowledge.—Salem Gazette.

At Caldwell, (Africa,) Rev. G. Erskine, of Tennessee, pastor of the Presbyterian Church in Liberia.

## JOHN B. PERO,

NO. 2 &amp; 3,

In rear of Dock Square, near the City Tavern,  
BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,  
COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Head, Clothes and Teeth Brushes; Swan's Down Powder Puffs, Emerson's and Pomroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do. Wade and Butcher's Superior do. Shaving Boxes, Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Teeth Powder, Pocket Almanacks, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffeners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Dominoes, Scratches and Curls, Hair Pins, &c.

An extensive assortment of articles requisite for gentlemen travelling.

N. B. Razors and Penknives put in ample order at short notice. March 26. eop6m

## A CARD.

## FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color with

## BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, March 1.



## LITERARY.

From the Ladies' Magazine.

## THE LITTLE FOOT.

BY MISS HANNAH F. GOULD.

My boy, as gently on my breast,  
From infant sport thou sink'st to rest,  
And on my hand I feel thee put,  
In playful dreams, thy little foot,  
The thrilling touch sets every string  
Of my full heart a quivering;  
For, ah! I think, what chart can show,  
The ways through which this foot may go?

Its print will be, in childhood's hours,  
Traced in the garden, round the flowers;  
But youth will bid it leap the rills—  
Bathe in the dew of distant hills—  
Roam o'er the vales, and venture out,  
When riper years would pause and doubt;  
Nor brave the pass, nor try the brink  
Where youth's unguarded foot may sink.

But what, when manhood tints thy cheek,  
Will be the ways this foot may seek?  
Is it to lightly pace the deck?  
To, helpless, slip from off the wreck?  
Or wander o'er a foreign shore,  
Returning to thy home no more,  
Until the bosom, now thy pillow,  
Is low and cold beneath the willow?

Or is it for the battle plain?  
Beside the slayer and the slain—  
Till there its final step be taken?  
There, sleep thine eye, no more to waken?  
Is it to glory, or to shame—  
To sully, or to gild thy name—  
Is it to happiness or woe,  
This little foot is made to go?

But wheresoe'er its lines may fall,  
Whether in cottage, or in hall;  
O may it ever shun the ground  
Where'er His foot hath not been found,  
Who on his path below, hath shed  
A living light, that all may tread  
Upon his earthly step; and none  
E'er dash the foot against a stone!

Yet if thy way is mark'd by fate,  
As guilty, dark and desolate,—  
If thou must float, by vice and crime,  
A wreck upon the stream of time—  
Oh! rather than behold that day,  
I'd know this foot, in lightsome play,  
Would bound with guiltless, infant glee  
Upon the clod that shelters me.

## I KNOW THOU HAST GONE.

BY T. K. HERVEY.

I know thou hast gone to the house of thy rest,  
Then why should my soul be so sad?  
I know thou hast gone where the weary are blest,  
And the mourner looks up and is glad!  
Where love has put off, in the land of his birth,  
The stain he had gathered in this:  
And hope, the sweet singer that gladdened the earth,  
Lies asleep in the bosom of bliss!

I know thou hast gone where thy forehead is starred  
With the beauty that dwelt in thy soul,  
Where the light of thy loveliness cannot be marred,  
Nor thy heart be flung back from its goal:  
I know thou hast drank of the Lethe that flows  
Through a land where they do not forget,  
That sheds over memory only repose,  
And takes from it only regret.

In thy far away dwelling, wherever it be,  
I believe thou hast visions of mine,  
And the love that made all things music to me,  
I have not yet learnt to resign;—  
In the hush of the night, on the waste of the sea,  
Or alone with the breeze on the hill,  
I have ever a presence that whispers of thee,  
And my spirit lies down and is still!

Mine eye must be dark, that so long has been dim,  
Ere again it may gaze upon thine,  
But my heart has revelations of thee and thy home,  
In many a token and sign—  
I never look up with a vow to the sky,  
But a light like thy beauty is there—  
And I hear a low murmur like thine in reply,  
When I pour out my spirit in prayer.

And though, like a mourner that sits by a tomb,  
I am wrapped in a mantle of care—  
Yet the grief of my bosom—oh, call it not gloom,  
Is not the black grief of despair:  
By sorrow revealed, as the stars are by night,  
Far off a bright vision appears,  
And hope, like the rainbow, a creature of light,  
Is born—like the rainbow—in tears.

## SLEEP.

Impartial as the grave,  
Sleep robs the cruel tyrant of his power,  
Gives rest and freedom to the o'erwrought slave,  
And steals the wretched beggar from his want.

## MISCELLANEOUS.

## INTERESTING LETTER.

Washington City, Feb. 21.

MESSRS. EDITORS.—Mr Everett has this day concluded his speech on the Indian question, and the House have adjourned, refusing to make a special order for a further hearing of it.

Two of the Cherokees stood immediately behind and over me. In the midst of Mr Everett's peroration, I thought I heard something like a drop of rain fall upon the cape of my cloak, near to my ear. I looked up, and the head of one of these Cherokees had fallen upon his hand, and he was endeavoring to conceal his tears. Sirs—there is honesty and great power in tears. Never did I stand in such a place before—never can I expect to again. The moment I discovered the fountain and the cause of that summons of my attention,—a world of thought and an ocean of feeling rushed upon me. First, I felt like being dissolved and annihilated—as if I could not stand before that tear. All the sins of the nation done to this people seemed embodied, concentrated in it—crying for atonement. An innocent drop in itself—but charged with such associations and such a cause, it seemed to my conscience—(as a part of the conscience of this community)—as if charged also with the elements of Jehovah's wrath. If the voice of God could hear the cry of Abel's blood, will not his eye regard the Indian's tear, and make inquisition?—thought I. I looked at the majestic columns of marble, which encircle the Hall, and it seemed—that they would dissolve, and the lofty dome, supported by them, crush in its falling ruins those very men, who a year ago enacted the ill-fated doom of their red brethren.

A man may listen for hours—and even days—to the most luminous and powerful ratiocination, that was ever uttered by man—and on almost any theme—and still remain in his moral affections unmoved. But who can sustain himself against a tear? Would, that this whole nation could have stood in my place. He, who had been there, would need no other argument.

Besides the all subduing scene I have just referred to, two Indians, from the North West, called upon me this morning for a trifling errand, and as they retired, one of them whispered to me—that the Indians, now at Washington, from various parts, in view of their present discouraging prospects—more discouraging than ever, so far as their hope has been in man—have agreed to observe a day of religious solemnity on that account, a day of fasting, humiliation, and prayer; and as they immediately withdrew, I understood no more. I confess, Sirs, though perhaps as much alive upon this theme, as is common among the friends of the Indians, under all the appeals which have ever been made to me—under all their forms—and with all their concentrated influence and power;—and with all the admonitions of judicial visitation from the hand of God, I have ever heard or imagined, as await this nation for the injuries we have done and are ready to do to this afflicted and imploring people,—as if I had heard nothing, seen nothing, felt nothing before—the announcement of this contemplated religious solemnity, in such circumstances, for such purposes, and to be observed by such a group—the representatives of such a people—has moved me, as if I had been come over by an unexpected and mighty wave of the sea! Are they, indeed, about to give themselves to prayer?—to weep before the throne of God?—to prefer their complaints into the ear of Him, who will punish the oppressor, and pity the oppressed?—Having suffered the breach of all covenants between themselves and us—are they about to seal a covenant with Jehovah—that he may be their advocate and their defender?—I would not, that they should pray against me;—I would not that they should pray against my people. I would not see them on their knees, and hear them lifting their voices, mingled with their tears, and saying unto God: 'Be thou the avenger of our cause—and visit our oppressors.' Are there no visible stores of wrath in the magazine of Jehovah's retribution? Where—and how far distant—and on what contingency is suspended—the scourge of civil discord?—and when once it has broken loose, where will it be restrained?—Where sleepeth the spirit of general strife among the nations, that his face should not look on us?—Where is the earthquake, and pestilence, and famine—and the innumerable scourges of God's avenging hand—which ever lie in abeyance to his summons?—Dare we challenge them?—Can they not—will they not, some of them, in their wasting, desolating power, be awakened up by the prayers and strong cryings of these poor Indians? They have appointed a day, in which they are to spread their cause before the throne of heaven.—They have no expectancy from earth. Their hearts are sickened by disappointment. They are gathering up their wasted and lost affections—arming their wounded spirit with a new species of courage—and beginning to lift their eye up where Jehovah dwells. We, (Christians once) have taken their lands—and they have taken our religion—and learned to use it against us. Not that they would hurt us. O, no. Nor desire our hurt. Far from it. But we have taught them to pray—to pray in distress—and for relief from trouble. But, peradventure, God cannot give them relief, except as he turns his hand upon their oppressors, to humble their pride, and make them willing to be just. Shall the sufferer, in the hour of his impotency, while prostrate before the throne, dictate to God the methods of his deliverance?—He thinks of his misery—and he prays for relief, as God shall please. This is all. And God chooses his own methods.

For one, I fear the prayers of these Indians. I never looked upon them as I do this day. I had ever supposed that they were in our hands. But as I am a Christian, I verily believe we are in their hands. They have betaken themselves to a weapon whose strokes are invisible; they have engaged in at warfare, the guidance and control of which are vested in the all controlling hand. We cannot meet them on this ground, except we come as they—weeping and repenting. There are no truths more true than these: God will hear prayer, and punish pride

—when the prayer cometh up from the oppressed. And it is more blessed to be the injured, than the injurer.—N. Y. Observer.

## ETHIOPIAN VARIETY.

**Characters.** The skin and eyes are black; the hair black and woolly; the skull compressed laterally, and elongated towards the front; the forehead low, narrow and slanting; the cheek-bones are prominent; the jaws narrow and projecting; the upper front teeth oblique; the chin recedes. The eyes are prominent; the nose broad, thick, flat, and confused with the extended jaw; the lips, and particularly the upper one, are thick. The knees turn in, in many instances.

All the natives of Africa, not included in the first variety, belong to this.

The striking peculiarities of the African organization, and particularly the great difference between its color and our own, have led many persons to adopt the opinion of Voltaire, who had not a sufficient knowledge of physiology and natural history to determine the question, that the Africans belong to a distinct species. There is no one character so peculiar and common to the Africans, but is found frequently in the other varieties, and the negroes often want it; and the characters of this variety run by insensible gradations into those of the neighboring races, as will be immediately perceived by comparing together different tribes of this race, as the Foulahs, Jaloffs, Mandingoes, Caffers and Hottentots, and carefully noting how in these gradational differences they approach to the Moors, New Hollanders, Arabians, Chinese, &c.

Again, great stress has been laid on the fact, that the negroes resemble, more nearly than the Europeans, the monkey tribe; the fear of being drawn into the family, even as distant relations, has, we believe, induced many to place our black brethren in a distinct species; while others have brought forward this approximation to the monkey tribe, with the view of degrading the African below the standard of the human species, and thereby palliating the cruel hardships under which he groans in some of our southern plantations.

It is undoubtedly true, that in many of the points wherein the Ethiopian differs from the Caucasian variety, it comes nearer to the monkeys; but this fact is not very important: if there are varieties of bodily formation among mankind, some one of these must approach nearer to the organization of the monkey than the others; but does this prove that the variety in which the conformity occurs, is less man than the others? The solidungular, or whole-hoofed variety of the common pig is more like the horse than other swine; do we hence infer, that the nature of this animal in general is less porcine, or more like that of the horse, than that of other pigs? The points of difference between the negro and the European do not affect those important characters which separate man in general from the animal world: the erect attitude, the two hands, the slow development of the body, the use of reason, and consequently perfectibility, are attributes common to both.

That very little importance can be attached to the general observation of the resemblance of the negro and monkey, founded on external appearance, may be clearly inferred from this fact, that the same remark has been made, even by intelligent travellers, of particular people in the other varieties.

Cartwright thought the Esquimaux very like monkeys; he informs us, that walking along Piccadilly one day with two men, I took them into a shop to show them a collection of animals. We had no sooner entered, than I observed their attention riveted on a small monkey; and I could perceive horror most strongly depicted in their countenances. At length the old man turned to me and faltered out—Is that an Esquimaux? I must confess that both the color and contour of the countenance had considerable resemblance to the people of their nation. On pointing out several other monkeys of different kinds, they were greatly diverted at the mistake which they had made; but were not well pleased to observe that monkeys resembled their race much more than ours.

Cook calls the people of the island Mallicollo an ape-like nation; and Forster uses the same comparison.—The natives of Mallicollo are a small, nimble, slender, ill-favored set of beings, that, of all men I ever saw, border nearest upon the tribe of monkeys. As the characteristic form of the head and features of the negro are just opposite to those of the Esquimaux and native Americans, we must regard these comparisons, which cannot be correct in all the instances, as loose expressions, not meant to be interpreted literally.

Under the Ethiopian variety, as under the Caucasian and Mongolian, are included numerous nations and tribes, distinguished from each other by well-marked modifications of organization and moral qualities. Nothing is more erroneous than the common notion, that all Africans have one and the same character. Witterbottom says, as great a variety of features occurs among these people as is to be met with in the nations of Europe; the sloping contracting forehead, small eyes, depressed nose, thick lips, and projecting jaws, with which the African is usually caricatured, are by no means constant traits; on the contrary, almost every gradation of countenance may be met with, from the disgusting picture too commonly drawn of them, to the finest set of European features. Want of animation does not characterize them, and faces are often met with which express the various emotions of the mind with great energy.

The Koromantyns from the Gold Coast are characterized by firmness of body and mind, activity, courage and ferocity; by the greatest fortitude and contempt of death. Mr Edwards adduces a horrid example of these qualities in a punishment inflicted for a revolt. Two of them were hung up alive in chains; one died on the eighth, the other on the ninth day, without having uttered a groan or complaint.—The Naturalist.

Leo Africanus, who travelled in the interior of Africa in the sixteenth century, says that Literature Manuscripts bore a higher price than any other commodity.

**Eating Match.**—A short time ago there was a famous eating match at a village in Yorkshire, between two men named Gubbins and Muggins, which caused a great deal of interest in the neighborhood: a countryman, leaving the place a little before the match, was stopped by almost every one on the road with 'Who beats?' 'How does the match get on?' &c. to which he answered, 'Why, I don't exactly know; they say Gubbins 'll get it, but I think Muggins 'll beat him, for when I left he was only two geese and one turkey behind.'

**Folly.**—Sir Joshua Reynolds being asked how he would personate Folly, in a painting, replied that he would represent a man climbing over a wall, at the risk of his neck, with an open gate close by, through which he might walk with ease and safety.

Folly's son a thousand times  
Over the wall of danger climbs:  
'Lo! the door!' Experience cries;  
'Let me mount,' the fool replies:  
Yet once more climbs—he falls and dies.

**African Ideas of Beauty.**—Mungo Park relates, that the ladies of Bondou, after a careful survey, approved of his external appearance, with the exception of the two deformities of a white skin and a high nose; but for these they were kindly disposed to make allowance, being as they believed produced by the false taste of his mother who had bathed him in milk when young, and by pinching his nose, raised it to its present absurd height.

N. Y. Constellation.

## MORAL.

For the Liberator.

## CREATIVE POWER.

God made the earth and all that dwell therein,  
The meanest beggar and the greatest king;  
By his command their spirits rose at first,  
By his command return again to dust.

God made the stars that in their courses roll;  
His hand directs, his eye o'erlooks the whole;  
He bade the sun to know his destined place,  
And urged the comet on his trackless race.

The mighty torrent, and the murmuring rill,  
Know their Creator, and obey his will;  
And ocean's waves that wash the distant shore,  
Feel his great power, and that pow'r adore.

The soaring eagle and the plaintive dove,  
Join the great anthem to their Maker's love;  
In Nature's temple they their altars raise,  
And offer there a daily song of praise.

And every blooming flower, and smiling field,  
An eloquent, tho' silent, homage yield;  
E'en the tall tree that stands where man ne'er trod,  
Bows to his power, and owns a Sovereign God.

And shall no sound be heard but Nature's song?  
Awake, my soul! the tuneful notes prolong;  
Praise the Almighty's name for favors given,  
For the blessings of this earth, for the promised rest of Heaven.

J.

## UNFOUNDED PRETENSIONS.

There is scarcely any thing more trying to Christian patience than the pretensions, which the puny atheists and infidels of modern times set up to independence of mind, and to enlarged and comprehensive views of subjects. The very derision with which they treat the Bible, they would have us regard as a proof, that they are free from the shackles of authority. But we do not believe such debasing mental slavery can be found in any other class on earth, or at least in the civilized world.—For when they speak great swelling words of vanity, and boast of their own liberty, and promise the same to those whom they endeavor to allure through the lusts of the flesh, through much wantonness,—they themselves are the servants of corruption.—There is not a more obvious proof of limited research, and superficial inquiry, than contempt for the Bible. The most diligent and successful students of nature, have been among the most forward to avow their reverence for the Holy Scriptures, and their obligations to them for the most valuable knowledge. To Lord Bacon belongs the extraordinary merit of having found out and exhibited to the world the true method of philosophizing; and it was by following his directions that Newton successfully investigated and explained the laws of matter, and Locke those of mind. Yet all these men esteemed it their privilege and honor to bow with reverence to the dictates of Revelation. Bacon, in addressing Jehovah, uses this remarkable language:—'Thy creatures have been my books, but thy Scriptures much more. I have sought Thee in the courts, fields, and gardens, but I have found Thee in thy temples.'—Christian Mirror.

**Anecdote of Sir T. Lawrence.**—A Lady once asked him the reason why he had so long ceased to play at billiards, the only game he was fond of, and at which he so greatly excelled. His reply was full of character. 'My dear Mrs —,' he replied, 'although I never played for money myself, my play attracted much attention, and occasioned many and often high bets. Next to gambling yourself, is the vice of encouraging it in others; and, as I could not check the betting, I have given up my amusement. I have not played a game for many years. The last time I was in a billiard-room was a few years ago; who should casually come in, but the Duke of Wellington! We had often played together, and with nearly equal success. We agreed to have a match; but we were both so out of practice, that, after a few strokes, we could not help smiling at each other, and we laid down the cues.'—Annual Obituary.